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BIOGRAPHY.

Some account of the Right Rev. Dr. Thomas Wilson, late Bishop of Sodor and Man.

THOMAS WILSON, the subject of the following memoir, was born, December 20, 1663, at Burton-Wirral, near Chester; and, having received his school education in England, was sent A. D. 1681, to perfect his studies in the University of Dublin: where he continued about eight years, and at the stated periods, took his two first degrees in arts, with singular reputation, on account of his literary attainments, and the unblameable regularity of his life. When of age for holy orders, he was ordained deacon, A. D. 1686, by the then bishop of Kildare; and priest A. D. 1689.

Not long afterwards, he quitted the University, on being appointed travelling tutor to lord Strange, eldest son to the earl of Derby. But before the young nobleman had completed the tour of Europe, he died in Italy, at the end of three years from their first setting out; and good Mr. Wilson returned with an heavy heart to England. He had, however, acquitted himself so faithfully, and so well, in his care of his deceased pupil, that the earl nominated him to the bishoprick of Man: and king William approving the choice, our bishop was admitted to a Lambeth degree of Doctor in Laws, and received his Episcopal consecration at the Savoy chapel, in London, on the 16th of January, 1697, from the hands of Sharp, archbishop of York; assisted by Moore, bishop of Norwich, and Stratford, bishop of Chester.

From his first acceptance of this see, he determined to reside with his flock, that he might watch over them, as one that must give a speedy and solemn account of his spiritual stewardship. Repairing, therefore, to the Isle of Man, he took possession of his bishoprick, with the usual formalities (which, there, are very peculiar) and by the strictness of his life and conversation, soon began to shine as a light in a dark place.

The year after, viz. in October, 1698, he gave his hand to Mrs. Mary Patten, daughter of Thomas Patten, esq. of Warrington, in Lancashire; who was directly descended from the elder brother of William Patten (commonly called, from the place of his nativity, William Wainfleet,) the devout and munificent bishop of Winchester, who founded Magdalen College, in Oxford, and who died A. D. 1486. This great prelate was hardly more distinguished by his

works of piety and liberality, than by his invariable gratitude to his patron, king Henry VI; to whom he stedfastly adhered, and for whose sake he suffered many mortifying inconveniences, when that prince was deposed, and the house of York became the reigning family. Wainfleet's monument is still remaining, in the cathedral of Winchester. He lies over against cardinal Beaufort: and his tomb, which does not appear to have received any injury during the civil wars, is one of the most elegant and majestick pieces of Gothic architecture in England.

If a bishop ever merited the title of Right Rev. Father, it was Dr. Wilson; who might truly be styled the father of his clergy, and of the whole island. His benevolent care to augment the revenues, to improve the knowledge, and to regulate the lives, of the parochial incumbents; his care to put the various schools, in his diocese, on such a footing, as to render them seminaries of strict morals and of sound learning; the zeal he shewed, and the expenses he sustained, in causing the Bible, the Liturgy, and other useful books, to be translated into the Manks language, and distributed through the country; together with many instances of piety and liberality, not confined to his own immediate connexions, but extending to England, and even far beyond the boundaries of Europe; demonstrated, that, where the heart is fully bent on promoting the glory of God, great things may be done, without the assistance of extraordinary opulence.

He rightly judged, that to employ the young and healthy poor, was rendering them a more substantial service, than by giving them small pecuniary supplies. Hence, he constantly found something for a considerable number of them to do. His method was, to assemble all his workmen, and domestick servants, in his chapel belonging to his palace, before they entered on the various business of the day, at six in the morning, during the summer season; and, in the winter, at seven. On these early occasions, he hardly ever failed being his own chaplain; making it a rule, to read the whole service himself, and to dismiss his domesticks and his labourers, with his blessing: which he pronounced in the true spirit of prayer, with peculiar solemnity and affection. At meal times, his hospitable table was open, not only to his friends and neighbours, but also his meanest workmen, and to such of the honest poor as he was not able to employ.

His concern for the whole people of his charge, reached even to their secular interests. He studied physick, and distributed medicines with success. He imported the finest cattle; and procured the best grain, of every kind, for feed. And it appeared, that, by the year 1744, he had expended more than ten thousand pounds, in acts of charity and beneficence. Nor did he forget to take thought for the welfare of his successors in the bishoprick: of which, when he first took possession, the Episcopal demesne was rented at no more than thirty pounds a year; but, through his long and many improvements of the soil, he left it fairly worth four hundred pounds per annum.

His tempers, words, and works, all tended to promote the temporal and moral benefit of his diocese. His unaffected gravity of demeanour was softened and brightened by the most amiable and condescending affability. Every body had free access to him: and very few, who had been once admitted to his conversation, were so lost to virtue and the fine feelings, as not to love and admire him.

On one occasion, indeed, his lordship experienced, for a time, the iron hand of savage insult and oppression. I shall relate the circumstances, first, in the words of another; and then add some additional particulars, exactly as they were related to me by a person of high rank, and who well remembered the whole transaction.

"The person who was governour of Man, from 1713 to 1723, having a difference with his lordship about some matters of right, which the bishop conscientiously denied to give up; that ruler stretched forth the hand of power, and committed his diocesan to the damp and gloomy prison of Castle-Rushin: where he remained many weeks, until the affair was determined, by king George I. and his privy-council, in favour of the bishop. This treatment of their patron and benefactor so affected the Manks, that they came, from all parts of the island, to Castle-town, at least once every week, to express their concern about him; and with tears and lamentations, kneeling down before the castle walls, they had their pious pastor's prayers and blessings from the grated loop-hole."

What was communicated to me, by the noble person above mentioned, is as follows: After the good bishop had been a considerable time in confinement, his hard usage was reported (seemingly, by accident) to one of the two Turks, whom king George I. then retained about his person. The honest Mahometan gave his majesty an account of the unmerited severities, under which the pious prelate laboured: and the king ordered his lordship to repair to London, and stand on his defence against the allegations of the governour. The bishop was soon acquitted, on being heard: and, the next court day, attended the royal levee, to thank his majesty for the equity that had been shewn him. His appearance, in the drawing-room, struck every body with veneration and surprize. He came, in his usual manner, very simply habited: with his gray locks, a small black cap on the crown of his head; and leather thongs in his shoes; which last he constantly wore, in lieu of buckles. A number of English bishops were in the circle; but the king, passing by them all, walked up to the bishop of Man, and taking him by the hand, said, "My lord, I beg *your* prayers:" laying a particular emphasis on the word *your*. Nor must the disinterestedness of the worthy Turk be forgot. A near relation of the bishop's pressed the generous musselman to accept of 50 guineas, as a testimony of that person's gratitude for the kind services he had rendered to the suffering prelate: but no arguments could induce the Mahometan to accept the offered acknowledgment. "I will have no return," said he, "for it is reward enough to do good to a good man."

Mr. Whiston accounts for bishop Wilson's commitment to prison, in a different manner from the authors of *Biographia Britan-*

nica. Probably, both he and they were equally in the right. The offence taken by the governour's lady was, perhaps, the real, and the civil claims of the governour himself might be the pretended, cause of that brutal and unwarrantable persecution. Mr. Whiston's own words deserve to be transcribed. "About this year, it might be, that Dr. Wilson, the bishop of Man, was heard before the privy council, in a cause wherein he had been put in prison, by the earl of Derby's governour of the Isle of Man; for executing, as tenderly as he could, the ecclesiastical law, for defamation of an innocent woman by the governour's wife. I heard the cause: and, with Dr. Nathaniel Marshal, did the bishop what good offices I could. He carried his cause: but was almost ruined by the suit; the charges were so great. The bishop had long been my acquaintance: and had, many years before, given me the first, or rather, the only book then printed in the Manks language; being an Explication of our Church Catechism. He has always appeared to me, as one of the best bishops of our modern ages: and so much the better, as he is clear of the snares and temptations of a lord of parliament. His great worth has been principally acknowledged, in the plentiful provision made for his son: who told me, very lately, that his father still preaches every Lord's day, at eighty-three years of age. May the Divine Providence," [adds honest Whiston,] "send forth more such labourers, as this bishop, into his vineyard: which, perhaps, never stood in greater need of them, than at this day."

Having seen the bishop honourably and happily extricated from the principal difficulty that ever befell him, we will attend him back to the Isle of Man; where, on his return from London, he was received with the most affectionate demonstrations of joy. The iniquitous hardships, which he himself had experienced under colour of legal authority, made him, thenceforward, peculiarly attentive to the due execution of equitable law: for, in that island, the bishop has some share in the publick administrations of justice.*

To all his other great and useful talents, he added the cultivation of learning; and, in particular, a deep acquaintance with history and antiquities. He was the person, who furnished bishop Gibson with those particulars,† concerning the Isle of Man, which that prelate inserted in the second edition of his Camden's Britannia.

The high esteem, in which bishop Wilson was held, may appear from the following instance. As queen Caroline, consort of his late majesty, was once in conversation with several of our English bishops, his lordship of Man came in to pay his respects. She no sooner glimpsed him at a distance, than she said, to the prelates who were present, "My lords, here comes a bishop, whose errand is not

* The two principal judges in the Isle of Man, are called deemsters; whose oath, at their admission is, "You shall do justice between man and man, as equally as the herring bone lies between the two sides of that fish." Herrings were the chief food of the ancient inhabitants; and the tithe of them is still a good part of the bishop's revenue. Biogr. Britann.

† "To have rendered this little history as complete as possible, Dr. Wilson addressed an elegant Latin epistle, dated May 1 1716, to the archbishop of Drontheim, in Norway, (episcopal Nidressensi.) to which see, the bishoprick of Man had formerly been a suffragan; desiring to have copies of such abstracts, papers, &c. relating to the bishoprick of Man, as were in the archives of that metropolitan: but was answered that the old register proofs of Drontheim had been burnt." Biogr. Britann.

to apply for a translation; he would not part with his spouse, (his diocese,) because she is poor.”*

No pastor could be more intensely vigilant. Scarcely a Sunday passed without his preaching himself, either at his own cathedral, or in some of the parochial churches. Exclusive of his general visitations of his whole diocese, (which visitations he constantly held, four times in every year,) he privately visited each parish church, occasionally, that he might judge how both clergy and people went on. With regard to the rights of conscience in others, he exercised the most candid and benevolent moderation. He admitted dissenters to the holy communion; and administered it to them, either sitting or standing, as they themselves approved. Such amiable and uniform moderation had so favourable an effect, that, a few years after his settlement in the island, not a single dissenting congregation of any kind, was to be found in it. Never was Episcopal authority (which he knew how to maintain, when occasion required) more happily blended with paternal mildness. Nor was the learned lord chancellor King at all beyond the mark, in declaring, that, under this bishop, the true form of the primitive church, in all its purity, might be found in the Isle of Man.

At length this excellent prelate, having served his generation, by the will of God, all the days of his appointed time, was translated to heaven; the beginning of March, 1755, in the ninety-third year of his age, and the fifty-eighth of his episcopate. He died of a cold, which he caught by taking an evening walk in his garden, after having read prayers in his domestick chapel.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extracts of the Correspondence of the British and Foreign Bible Societies.

ZEAL OF CATHOLICKS IN GERMANY, FOR THE CIRCULATION OF THE SCRIPTURES.

From a Catholick Professor of Divinity at ———, July 20, 1817.

For this fortnight past, a disorder in my eye has prevented me from writing and reading; and the first use I make, with thanks to God, of my recovered sight, shall be, to discharge the sacred duty of conveying to the revered Bible Society the sentiments of superlative joy in the Lord, and of heartfelt gratitude, which abound—not in me only, but in many thousands, languishing after scriptural food. Writing, however, can give but a faint idea of those overflowings, beheld and interpreted by God alone. “God will have all

* The queen seems to have taken this phrase, from the usual saying of Fisher, bishop of Rochester, whom Henry VIII. beheaded: who, in the days of his prosperity, was more than once offered a translation to a richer see; but his answer constantly was, I will not forsake my little old wife, to whom I have been married so long, for a wealthier. And to his friend, bishop Fox, he wrote thus: of other bishops have larger revenues, I have fewer souls to take care of: so that, when I give up my account for both to God, which I must soon do, I shall not wish my condition to have been better than it is. *Biogr. Brit.* vol. iii. p. 1929.

men to be saved, and to come unto the knowledge of the truth:" This was the motto that presented itself in heavenly radiance to my faith, as inscribed on the magnanimous grant of Christian charity, of which your letters to me were the cheerful harbingers. Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation and grace, for having opened the hearts and hands of his faithful worshippers, who did not seek their own, but that which is profitable for the salvation of many.

And how shall I sufficiently praise the Lord, for his wise and unsearchable ways, in disposing of all events, who changes night into day, and darkness into light, and is able to make friends out of foes; in whose omnipotent hand opposition and obstruction become instruments of bringing forth that which is good, and accomplishing his eternal decrees. For never did I disseminate, in so short a period, such a vast number of copies of the New Testament, as since the time of the late bible prohibitions; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up that fountain of living water, or to prevent the people from having free access to it!

Of this, the annexed copies of letters, selected from a vast number that pour in upon me, will convince you; many other letters from different quarters speak of the blessed fruits of repentance, renovation, putting off the old man, and putting on the new, daily produced in the hearts and conduct of those Christians who have obtained that Book of Books, with which they were unacquainted before, and which they esteem now as the most sacred rule of their faith and practice. Many persons, who were cold both in faith and in charity, have thereby been brought to know themselves, and have been made partakers of a life hid with Christ in God. A number of letters contain passages that bear testimony to the power and wisdom of God, experienced by multitudes in these days of distress and of famine; nothing short of this bread, which came from heaven, and gives life unto the world, was able to snatch them from the gulf of despair, to soothe their minds, and to cheer them with hope and confidence in God, the Father of mercies. It has effected wonders, and satisfied more than the bread which perishes.

The physicians advise me to use the bath for the benefit of my health; but I can hardly spare so long a time from Bible distribution: however, after much earnest prayer for divine direction, I have resolved, instead of going to a bathing-place, to make a Biblical tour. My aim will be to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the word, on the right hand, and on the left. On the 16th of August, I begin my journey for the honour and glory of God. Pray for me that his protection and his blessing may be with me, for the sake of his cause; and that, by the power of his Spirit, I may, in weakness, be able to proclaim Christ, and him crucified, before friend and foe, and to communicate favourable results after my return.

Remember me to the continued favour of the members of your most excellent Bible Society. I shall always willingly continue to labour with all my strength, as long as it is day, for the honour of our Divine Redeemer; to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed, his kingdom more effectually come, and his will be done on earth, as it is in heaven. Amen. Hallelujah.

1. *From the Senior Catholick Minister at ———; January 29, 1817.*

You will perceive by the enclosed continuation of the Report of the ——— Bible Society, that our zeal in the distribution of the Bible has been delightfully progressive.

I have been enabled to forward the good work more effectually by your kind assignment of 1,000 copies. Pray receive, my beloved friend, once more my grateful thanks, as well as the expressions of gratitude from thousands of poor persons who could obtain no access to the fountain of life; and to whom the gospel will, in their distressed outward and inward condition, afford alleviation, light and comfort.

I reiterate, my brother in Christ, the wish expressed before, that the powerful word of our Lord and Master, to whom we devoutly bend our knees; that word which gives us peace of mind, relief, consolation, assurance of forgiveness of sins, joy, and salvation; which points out the right path, in our journey through this life, and will brighten even the gloomy moments of death; may be known throughout the earth, and among all nations, kindreds, and tongues; and bring forth fruit a thousand fold, in the hearts of all who read and hear it.

2. *From another Catholick Minister at ———, January 24, 1817.*

In order to promote a desire to peruse the Holy Scriptures, I read publickly, every Sunday, certain select passages of the New Testament; and have had the gratification of hearing that they have been read over again, at home. I also endeavour to awaken the same desire by my sermons, as it is my duty to do. The rising generation will, if it please God, grow up with better principles for the regulation of their conduct in life.

3. *From another Catholick Minister.*

I have sometimes met with parents who have expressed themselves not friendly to the propagation of the Bible; but when, at a proper opportunity, I presented their children with a New Testament, they have spoke in another strain, and I have found no further resistance on their part.

I hope and trust that God will be pleased to enlighten all men, and conduct them to the fountain of everlasting life. It appears that the promulgation of the Bible has the same difficulties to encounter as the propagation of the Gospel had at first. This cause has many violent opponents; but we trust in God, that he will carry us to the end gloriously.

4. *From the Catholick Chaplain at ———, March 25, 1817.*

I was happy in receiving your letter of the 19th instant; my stock of New Testaments is exhausted, and I witness, with great pleasure, an ardent desire for the Holy Scriptures, in both young and old. My joy was greatly heightened, when I observed many of these making known to me, in simple, but significant language, the delight they experienced from the perusal of the saving word of God. The comfort and the power of the Gospel show themselves anew in the hearts of the faithful.

A farmer, whose minister you are well acquainted with, visited me lately; the Bible is his delight, though he has not perhaps the whole of the Vulgate in his house, much less a German version.— This countryman had perused the New Testament with which you presented me; and said that himself and his family were, by reading it, better instructed, and more comforted and strengthened, than they had been before. He felt himself quite happy in having the word of God in his own house; it was the treasure mentioned in the Gospel, which he had discovered, and on which he sets the highest value.

I could add much more, to the same effect, from my own experience; but you are already possessed of so many similar instances from other quarters, that mine would not convey any thing new to you.

I have completely gained my three neighbouring ministers over to the good cause of the Lord: they are afraid of no man who lays obstacles in the way of their distribution of the New Testament; they are ready, with myself, should it so happen, to endure the humiliation, and bear the cross, of Jesus Christ. But, here in Prussia, particularly as the king protects and values Bible Societies, endeavours to obstruct their progress will avail nothing.

Hasten, my dear friend, to send me a few hundred copies, gratis, and, if possible, bound. You do not know the extent of poverty in these parts.

DOMESTICK.

FROM THE PANOPLIST.

MISSION TO THE CHEROKEES.

(Concluded from page 205, vol. 2.)

[Mr. C. next describes the object which he shall keep in view during the remaining part of his tour, and communicates much information, which will be interesting to the committee. From the account of his proceedings at the council on the river Etow-ee, we make the following extracts.]

Etow-ee Council, Friday, October 17, 1817.

At one o'clock, the Indians having generally assembled, I opened my talk first with the Cherokee chiefs, Mr. Charles R. Hicks be-

ing interpreter. I showed them my credentials, and then stated my object in much the following manner.

"I observed, I had come far from the north to see them, on a subject of the highest importance to them and to their children: that in this I was not acting as a private man; but, as I had shown them, I had been sent to them by a society of great and good men at the north, who loved them, and wished to do them good: that it was their belief, that in no way could they do the Cherokees so much good, as by sending wise and good men among them to teach their children; to instruct them in the arts of agriculture; and in the knowledge of their great Creator; by means of which they might be made happy and useful in this life, and find the path which would lead them to happiness when they should die. I assured them that none but good men would be sent among them; that these would never seek to deprive them of any of their lands, but would be entirely satisfied, if they could teach the Indians how to cultivate them in the best manner themselves. I stated the plan, which would govern the society in the establishment of schools; and according to which they had already, by consent of the Cherokees, established one school at Chickamaugah, and might yet establish more."

While I was addressing them, they were remarkably attentive. When I had finished, they consulted together, and unanimously approved of what I had said. They ordered *Kunnataclagee*, (in English *the Ridge*,) a distinguished Indian chief, to proclaim to the whole council the result of their deliberation; which he did in the centre of a large circle of Indians, in a speech of 15 or 20 minutes length. He spoke with great animation, in a loud tone of voice, and in true native style. I regret that from my ignorance of the language in which he spoke, I am unable to give you the discourse as it was delivered. But you will obtain some idea of what he said, by the following brief summary, translated into English by Mr. Hicks. I send it as he wrote it, excepting a few grammatical corrections, made under his eye, and with his consent.

"I am now going to address the council of the Cherokee nation; and each representative will inform his town respectively the result of our deliberations, on the subject of what we have heard from the northern good people, who have sent this man to us. Of their offer of pity to our people, and that we have taken hold of their offer. We have thought right to accept of their benevolent object, that our children may learn to act well in life, and their minds be enlarged to know the ways of our Creator. For we have been told, that by education we may know, that at death our spirit will return to the Father of it. It will also promote our children's good to labour for their living, when they come to years of manhood. I am sensible the hunting life is not to be depended on. So our Father, the President Washington, recommended to us to labour instead of hunting.

"These good people have established one school at Chickamaugah, and sent us teachers to educate our children. Whereupon the

council requires all persons to treat them friendly, and not to disturb any thing they have. And as there is now a deputation of warriors to start immediately, to visit the President of the United States, the chiefs are also requested to instruct them to ask our new father, the President, for his assistance to educate our children."

Two men were appointed, Mr. Hicks and another Cherokee chief, to render every assistance and protection to the missionaries at Chickamaugah, which it may be in the power of the nation to afford. I can hardly conceive how it is possible, for the door of admission into this nation to be thrown open more wide than it is at present. If a missionary asks for personal security; here he can sleep as quietly as in any part of the civilized world. Does he wish for the protection and countenance of the people among whom he labours? Here they are afforded to the utmost extent in the power of the nation to give: the principal chief in the nation himself a follower of Jesus, and ready to strengthen the hands of all those who come to preach the unsearchable riches of the great Redeemer. There is also another consideration, which shows irresistibly that this harvest is ripe. They have, as a nation, no system of idolatry of their own to prejudice their minds against the religion of Christ. For many years the religion of their forefathers has been forgotten. It has no place whatever in the moral existence of the nation. Neither do we find individuals in their heathen state in the practice of any system of religion; while yet it is unusual for any of them to hear of the great Creator of all things, without lending the most serious attention. Such is the native reverence of the Deity, which is cherished by them, and which seems to be their only remaining trace of religion. Some of them, it is true, have learned to profane the name of God; but to the disgrace of those professing to be Christians, let it be remembered, that the horrid practice is borrowed entirely from the white people, and is in the Indian language without meaning. I make these remarks, because I know them to be true from my own observation. Let then faithful missionaries be sent among them; and instead of finding a people tenacious of a false religion, they will find a nation destitute of all religion whatever, and with no other prejudice against the religion of Christ, than that which is common to human depravity every where. But I will not prolong this part of the subject, for it is probable it will be adverted to in the joint letter to be addressed to the committee.

[After Mr. C. had addressed the Cherokee chiefs and warriors, he was conducted to the council of the Creeks, consisting of about 130 chiefs, with the Big Warrior at their head. His interpreter was a half-breed Creek of the name of Hawkins, about twenty-five years of age. He made a long and formal speech to the council, first exhibiting his commission, and then proposing very distinctly the objects in view. The council deliberated on the subject till the next day, when Mr. C. was requested to take his seat in the council, and the result of the deliberation was announced to him by the Big Warrior himself. It appears that the Creeks did not fully understand

what was contemplated by *schools*, and that they were not sufficiently acquainted with the subject to make up their minds suddenly. They declined therefore giving a positive answer to the proposals. They agreed, however, to deliver an answer to the United States agent, Gen. Mitchell, at the close of another council, which they were to hold in the course of the succeeding month. Mr. Cornelius left Chickamaugah on the 6th of November, with an intention of visiting the Chickasaw and Choctaw nations, spending the winter at New Orleans in preaching, and returning in the spring through these Indian nations to the southern states, and thence to New England. His long and very useful letter contains some geographical notices, which will appear in a subsequent number of our work. The closing paragraph is as follows:]

This is Nov. 5. I leave for the south as I expect to-morrow. My heart has this day been greatly refreshed by the perusal of the Panoplist for September, which has just arrived. I had not heard from the north in a long time. Blessed be the Lord who so greatly prospers you. We have some good things of recent occurrence here at Chickamaugah. Yesterday two Cherokees, one man and one woman, came to us to ask, what they should do to be saved. We are all encouraged, and believe our Lord has good in store for this people, and will do them good in spite of those who seek their ruin. The brethren will give you particulars. Let me entreat your prayers for me; for I assure you were it not for the glorious nature of the object I seek, I should shrink from some of my wanderings in the wilderness. Yours as ever.

REVIVAL OF RELIGION.

FROM THE PANOPLIST.

ACCOUNT OF THE REVIVAL OF RELIGION IN ACWORTH, N. H.

The writer of the following account was ordained over the Congregational Church and Society in Acworth, Sept. 7, 1814. Previous to this time he does not learn that there ever was in the society a general attention to religion; any thing which might properly be denominated a revival; although a very decent respect to the means of grace, and a general willingness to support the Gospel, were characteristic of the people from their first settlement. While the more publick forms of godliness were observed, there was an evident lack of that vital piety, which causes its possessors to hold intercourse with heaven, when the world does not see them.

Professors in too many instances slumbered and slept, indifferent to the state of their lamps, whether they contained oil or not. And if possible, they were still less concerned at the death-like stupor which prevailed in the ungodly world around. One year rolled away after another bearing mortals to their long home; in some instances sweeping them away as with a flood,* while the living re-

* In 1812—66; in 1813—23; in 1814—46, died; mostly of the spotted fever—amounting in three years to 140—more than one eleventh of the whole population.

mained unconcerned, and regarded not the solemn call which spoke aloud on every hand, "Prepare to meet thy God."

The time I laboured among them previous to my settlement, was not distinguished for any thing in particular, except a good attention to the preached word. No instances of individual conversion were discovered until after that period. At the first communion after ordination, sixteen offered themselves to the church; most of whom dated their hope of a saving change previous to my coming among them. But immediately after this, instances of individual conviction made their appearance in different parts of the society, and one and another were made to rejoice in God their salvation. While these drops were few, their diffusion manifested that God had some mercy, even for the evil and unthankful. During the first year nearly thirty embraced the Saviour according to the covenants of the Gospel. The second year was marked with appearances very similar, and about the same number were hopefully brought home to Christ through the only way, regeneration.

At the commencement of my third ministerial year, Sept. 1816, affairs began to wear a still more favourable aspect. What was serious before, appeared solemn now. The seats in the house of God were filled, not with drowsy inattentive hearers, but with awakened immortals, hanging on the lips of the speaker, with almost breathless attention; looking as if their everlasting all was suspended on the proper improvement of a single sermon. Neither were the people satisfied with attending merely on the duties of the sanctuary.—Conference-meetings were established in different parts of the society, and were attended with increasing interest. About this time our winter schools commenced; and several of them enjoyed the distinguished blessing of having pious young men to instruct them. Feeling that responsibility, which every guardian of youth, who knows the worth of the soul, will feel, they blended divine with human learning; and while they were careful in teaching the "young idea how to shoot," they were no less anxious that its first growth should be heaven-ward. In a school in the western part of the society, a regular course of biblical instruction was introduced, according to the plan laid down in "Wilbur's catechism." Questions were proposed weekly, and one evening in each week set apart for their discussion. The answers to these questions are required to be in scripture language. As soon as this mode of religious instruction was introduced, a visible alteration was seen in many scholars. They began to discover a greater relish for the Holy Scriptures. In searching for the answers to their questions, they felt an increasing desire to know more of the lively oracles of divine truth. Every vacant moment, when relieved from their other school exercises, the Bible was taken up, and the unheeded tear, which now and then would drop over the sacred page, showed that the contents were becoming daily more precious to the soul. On Tuesday evening, January 14, 1817, when assembled as usual for the discussion of their scriptural questions, occurred a scene, on which memory lingers with delight; and which no doubt excited those

fresh acclamations of joy in heaven, which take place on the return of every penitent sinner.

The house on a sudden became a little Pentecost. The first question which was asked a young woman of twenty years of age, was "What is regeneration?" She rose, attempted to answer, failed, and sunk under the weight of a wounded spirit. The next in order was called upon, but was unable to reply, from the same cause as the former. The third issued in the same manner; and in a few minutes the whole school present, consisting of about twenty-six scholars, were overwhelmed in a flood of penitential grief; and cries such as these were heard in different directions: "How can I live! What shall I do! God be merciful to me a sinner!" With these were mingled from all parts of the room, the pressing anxious request, "Do, dear master, pray for me—pray for me in particular."

In this scene of general distress, the master, though no stranger at the throne of grace, and who had previously attended daily prayer in his school, was too much agitated by the occasion to command his feelings sufficiently, to commend his pupils to the only source of consolation. At this time there was sitting in the midst of this afflicted assembly a young man, who was remarkably delivered from the power of sin, and made a trophy of redeeming love a few days before; who had but just learned there was a throne of grace for humble suppliants to approach; and who possessed no particular qualifications to fit him to recommend his despairing school-mates to the mercy of heaven. Seeing the perturbation of the master, and the distress which prevailed on every side, he rose, and with apparent composure, said, "Let us pray." He prayed: and it was evident God heard; for here was an instrument of his own choosing. A modest youth, naturally diffident, a new-born soul of yesterday, committing in language perfectly appropriate, the wants of his distressed companions to that wonder-working God, who alone is able to forgive sins, and impart spiritual life to the soul. It was a scene sufficiently interesting, to have made an apostle tremble. When this prayer was finished, the master had so far recovered himself, as to be able to offer up a fervent petition in behalf of his school. When he closed, it was proposed to send for some of the neighbours. Two men, professors, who had children in the school, were accordingly called in. One of these next took his turn in prayer. After some conversation, the forementioned young man, next the master, then the neighbour, each a second time sought in prayer for that grace which alone could help in such a time of need. By this time the evening grew late, and proposals were made to retire. But the scholars, unanimously, were unwilling to leave the house, or separate from each other. The impression which seized their minds seemed to be, that it would be departing from the immediate presence of Jehovah. The exclamation of holy Jacob was indeed strikingly verified: "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, this is the gate of heaven." After much intreaty, they were, however, persuaded to go home to their respective families.

(To be continued.)

MISCELLANEOUS.

From the Youth's Magazine.

ON THE MOTIVES WHICH PRODUCE LAUDABLE ACTIONS.

It was a good saying, that *religion consists more in speaking to God than in speaking of God*. More in prayer from the heart in secret when none but God and the soul knoweth, than in the more observed act of service on the behalf of God, in visible attempts to promote his cause upon earth. Far be it from the writer to damp the endeavours of youth to their early zeal to their Maker. It is pleasant to behold, and it is wise and profitable that the Great Creator should be remembered in the days of youth: and they, who, grateful for the undeserved mercies which have distinguished theirs above the lot of others, are, therefore, willing to impart to others, are in the way, by doing good, of getting good. God is not a hard master, refusing recompense to his servants. Yet God is a spirit, and he requires to be worshipped in spirit, and in truth. "He abhors the sacrifice where not the heart is found." The purpose of the writer is to manifest his love to youth, by calling them to remember the possibility of their doing good to others, while their zeal and their activity have not a right origin. They bring forth fruit, and, apparently good fruit,—fruit for the benefit, by the instruction of the ignorant; thus enabling those whom they instruct to be in the way to become wise unto salvation, as well as to gain respect and comfort in this world. This fruit is indeed unto men in its good effects; but the question is, to whom? to God? or to themselves? do they bring forth this fruit? The prophet Hosea says, "Israel is an empty vine." "He bringeth forth fruit unto himself." Even professing, and highly distinguished Israel! God's own peculiar people, were thus chargeable. The temple service and alms-giving, and solemn festivals, were all outwardly and splendidly observed with much zeal, but while *ostensibly* to God; these were not really from the heart; nor the motive, the promotion of his glory. With all this apparent fruit, still Israel is charged with being an empty vine.—Why? *He bringeth forth fruit unto himself*. It was a vine planted, enclosed, and watered of God for his own praise, and apparently in health, and productive of fair clusters; but they were despised, sour grapes. And this, now strange vine, was rejected and cast out to the burning, because it brought not forth good fruit to God.

Like conduct, like punishment. If men now bring forth fruit only *to themselves*, they and their fruit will be rejected. There may be something good in the heart and conduct, yet vanity and pride, and self-righteousness may spoil the whole. Self-contaminates and spoils all before God. Popularity or self-seeking, and not simple obedience to God, are often the motives of conduct outwardly worthy of praise. How little do men generally know their own motives! How desperately deceitful the natural human heart! How many the heart idols of even flourishing professors! Fame in their smaller or larger circle of observers: Self-gratulation: Covetousness in some secret channel expecting advantage. These are some

of the household deities of depraved man. How many empty vines in what is called the religious world! How rare the jewel of integrity before God! Yet, without it what is the fruit? and what the vine?

Youth! examine, therefore, carefully your motives; remember, that whether ye eat or drink, (and even these necessary occupations, though so common, have many circumstances attending them demanding constantly the caution,) *do all to the glory of God*. Not to your own glory. Strive to draw your motives for the good you do to others, from the best source. Remember Jesus Christ! that he went about doing good. Prayerfully look to him, and daily seek from God strength, that the life you live in the flesh you may live by the faith of the Son of God, who loved you, and gave himself for you. May ye be all branches in Christ the true vine, abiding in him, and bringing forth much fruit. That therein the father may be glorified, and ye may make it manifest that ye are, indeed, the true disciples of the meek and lowly, but now the exalted and glorious Son of God!!

M.

AN ALLEGORY.

ONE day a sage knock'd at a chymist's door,
Bringing a curious compound to explore.
"Behold," said he, as from his vest he drew it,
"This little treasure in a golden cruet:
A life, a long one, for my locks are gray,
In ceaseless toil has slowly pass'd away,
To gain that treasure: now my search must stop:
And see, I have but sav'd this little drop!
To know the worth and nature of the prize,
I bring it here for you to analyze.
The best philosopher could never quite
Its origin and essence bring to light;
But you, they say, by some mysterious arts,
Reduce all substances to simple parts.
Your nomenclature differs, Sir, from his:
We call it happiness—and here it is."
And now the learned chymist strove to guess,
With what this curious stuff would coalesce:
First sprinkled on a lay'r of golden dust;
But this recoil'd, and seem'd to gender rust:
Now sundry essences in turn applies,
Distill'd from all that golden dust supplies:
—Castles and villas, titles, vassals, land,
Coaches and curricles, and fours in hand;
Silks, jewels, equipages, parties, plays,
Madeira, venison, turtle soup, and praise;—
But strove in vain an union to produce
With one of these, and that small drop of juice:
As though impatient of the vain essay,

It did but effervesce and fume away.
 With more success the chymist next imparts
 Extract from the belles lettres and the arts.
 No sooner do they reach it, than he sees
 It has some small affinity with these;
 But yet, his nicest skill could not prevent
 A large residuum of discontent.
 Two curious phials next he brings to view;
 The first bright green, the next of roseate hue:
 And first unstopped with the greatest care;
 For when expos'd to atmospherick air,
 They frequently evaporate; and vain
 All efforts then to bottle them again.
 Essence of *friendship* from the former flows;
 And though the drop it did not decompose,
 The chymist said it rather seem'd to fix,
 Or float upon the surface, than to mix.
 Long from the next a trembling drop suspends,
 —That roseate phial—and at last descends.
 Ah! cried the chymist, with reviving glee,
 A perfect coalition here I see!
 Distill'd from *love* this gentle fluid came;—
 And then he told the sage its Latin name;
 Then look'd again, to watch the process on:
 But found, alas! the sage's prize was gone!
 The sudden contact caus'd a heat extreme
 It could not brook, so passed away in steam.
 Alone the essence pale and wat'ry lay;—
 The sage demands his treasure with dismay;
 They search the cruets, and behold it hid,
 At last, in pearly drops upon the lid.
 Though foil'd, the patient chymist would not stop;
 But aiming still to discompose the drop,
 A potent acid cautiously applies,
 And straight it separates in wondrous wise.
 For, first appears, at bottom of the phial,
 A large precipitate of self-denial;
 Of patience, next a copious layer is laid;
 Of conscience, twenty scruples nicely weigh'd;
 Humility and charity, they find
 With half a dram of self-esteem combin'd;
 Labour, attach'd to energy of soul,
 And moderation to connect the whole;
 Feeling and taste in airy gas unite,
 And knowledge rises in a flame of light.

Youth's Mag.

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